THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

Religious Divisions

A PROLONGED correspondence has taken place in *The Times* upon possible co-operation between Catholics and Protestants. The correspondence seems to have petered out upon the note that after all it would be well for Christians of all schools and denominations to go their own way, in their own chosen mode of worship, and look for opportunities for co-operation upon moral issues. It is hard to believe that the correspondents—bishops, scholars and representative men—have the slightest conception of the desolation they are offering to this generation in this conclusion. The one bass note of tragedy that arises from Christendom today is man's fight for belief in God. That fight is just as inwardly passionate in so-called Communist countries as in the so-called Christian. Why men should be fighting so passionately for belief in God is a question that never seems to cross the minds of Christians, so complacently arguing among themselves as to whether this or that form of co-operation is possible between them. Communism is not an original sin; in so far as it is accepted by honest men it is accepted as an alternative to beliefs that have failed. Why they have failed, or indeed, why they should fail, are questions rarely asked by the leaders of the Christian Church.

The Challenge to Dogma

If Christian leaders could really face up to the fact of the devastating implications of their affirmation that they can never worship together then much more might be done for religion, and indeed for the "Christian way of life", than a vague huddle together to defend a "way" about which they do not seem very clear themselves. When devout men, wholly devoted to religion, declare that in the exercise of their religion they can never meet, then they are giving no guide to the spiritual tragedy that has hit so many men and women today.

A suggestion may be made about the real nature of the divisions within the Church. When traced to their source they generally rest on doctrines about the nature of Christ. The existence of God is never held in question at all. It is God's existence as it was expressed—so it is claimed—in Palestine two thousand years ago that causes the trouble. As indeed it might, for what unity of inner conviction is likely to be found upon an event that must be interpreted two thousand years after it took place?

One thing is certain. If the life of Jesus Christ as portrayed in the records of him is real at all, then there is little doubt as to what he would have said about the doctrines formed in his name. It is a grotesque contortion of the religion of the New Testament to declare that a true belief in God (and in Jesus Christ), demands a belief in the Virgin Birth, the doctrine of papal infallibility, or the consecration in a particular manner of a particular priesthood in the Church. Yet it is these matters that lie at the root of the divisions. Upon such matters as these a belief in God, or at least a common spiritual belief is made to depend. No wonder Christendom, in all the eager knowledge of the twentieth century, is in spiritual travail.

The Real Unity—

The truth is, of course, that human life finds its unity on a level profoundly more real than these divisions. The divisions tend to destroy the unity that men are always trying to reach. In spite of everything it is still true that somehow or other Communists, Humanists, and Christians live in some degree of civilisation together. It is only necessary to read of the experiences of such a traveller as M. Philips Price in his new book *Through the Iron Laced Curtain*, to discover that in the lands behind the "Iron Curtain" where tension caused by division should be most devastating, there is nevertheless unity of life. Men work, play and follow certain cultural activities together. Civilisation more than ticks over—it works. There is within it, of course, deep spiritual insecurity; it hides bitter injustice and persecution, but the insecurity and the evils—to be fought as all decent men will fight them—are nevertheless nothing compared to the fact that millions of men are going about their daily life and finding human contact in it. The immediate problem before our Western world is how to turn an uneasy, insecure civilisation, with all its blemishes, into a secure one.

—And Where it is to be Found

It had better be faced that dogmatic religions of all kinds—that is religions that cannot meet even within their own context of belief in any declared unity—have no vital answer for this particular problem. They tend to put off the day of unity to some distant event when the whole world will be united within the particular religion of the dogmatists. The Catholic believes, indeed, must believe, that the world will be one when it is Catholic, and that it is useless looking for any ultimate kind of unity until that day. Curiously enough, if unity is sought here and now it is sought upon what is called "moral issues", that is, upon an experience that is really outside the dogma of the religion. The dogmatic Protestant believes that in some way all will be well when all men everywhere are devoutly Protestant. And the Communist believes, and believes with fervour, that it is his duty to hasten the day when all men will be Communists. The far-off Divine event is pushed away into the future, and any divisory act in the present is justified if it seems to bring the Divine event a little nearer. Certainly Communists in many countries are trying to make their fellow men a little more miserable now in order that they shall be happy in a distant apocalyptic future.

Real religion although it believes in the future undertakes a far more difficult task of belief. It attempts to look into the present; it attempts to discover and affirm what is real and true behind all the divisions; and it attempts to create human life upon that. Any religion which is exclusive, in the sense that it says "Thou shalt not enter here until thou hast signed a dogmatic article of belief" tends to forget the supreme if hidden unity of a God-created world.

"AT PEACE WITH MY NEIGHBOUR'S TRUTH"

By Dr. E. L. Allen

THAT the angles of an equilateral triangle are all equal, that Washington (D.C.) is the capital of U.S.A., that Julius Caesar conquered Gaul: these are truths which belong in the realm of *common knowledge*. We may not have verified any one of them for ourselves, yet we do not hesitate to accept them. They are so detached from what affects us personally that we are prepared to take them on authority and we do not see anything in them which would induce those on whose authority we take them to cook their facts. The proposition that Hitler committed suicide before Berlin fell is, so far as we know, beyond any possibility of verification. Yet we can conceive of its being verified; there is nothing about it which, in principle, would place it outside what I have called the realm of common knowledge.

On the other hand, there is the truth which consists in *personal conviction*. This is so bound up with my whole being that to surrender it would involve a repudiation of my very self. It is not one of many truths which I possess, it is *the* truth and it possesses me. In the language of Kierkegaard, it is "the truth which is truth for me, the idea for which I must live and die". I can only exchange this truth for another as I undergo a painful process of conversion: what happens then is not that the circumference of my life is drawn a little farther out, so as to take in a fresh piece of information, but that its centre is fixed at a new point. Till that happens, the fact that other people do not share my truth must not be allowed to shake its hold upon me: I remind myself how often the solitary conviction of one man has become in course of time the acknowledged creed of a whole community.

But it is not often the case that the truth by which a man lives is such a solitary conviction. It is usually part of the tradition, the faith, the way of life, of the group to which he belongs. Our society is terribly sectionalised, split up into little societies, each of which has its own standards of conduct, its own list of heroes, and its own literature. That is why what is so obvious to President Truman is so preposterous to Marshal Stalin; they clash as individuals because their nations set out from such diverse assumptions. They agree in the truths of common knowledge but live out of different convictions. So the man who reads THE INQUIRER does not normally read the *Universe* as well. If he did, it would seem unintelligible to him. As he puts it, there is no common ground.

Here then is the problem with which we are faced. What is the relation between the truth which grips me but leaves another cold and the truth which grips that other but leaves me cold? In my moments of faith, my truth is infinitely precious to me, so that life would be inconceivable without it. But in my moments of doubt—and they come to us all—I reflect that my truth is only one out of a number of opinions which people have held in the course of history. The one truth has pitted against it the many truths, and at times is even in danger of being reduced to their level. This is no merely theoretical problem. Wars of religion in the past and ideological struggles in the present remind us that civilisation itself may perish unless my truth can find some way of living at peace with my neighbour's truth.

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The first and oldest solution of this problem is that of *fanaticism*. I claim that my truth is the only truth in the world and that all the rest are error. In that case, my duty is simple: I must persuade everyone else to abandon his truth and come over to mine. Since it soon becomes clear that very few of them are disposed to do this, I am confirmed in my belief that they are in the grip of error. That being so, I either abandon them to their fate, with or without regret, or I employ coercion to bring them over to my point of view. Which of these attitudes one takes up will no doubt depend, in the main, on the power which one possesses. But no one can seriously advocate such a policy except on the assumption that others will not also follow it. If they do, society is turned into a war of all against all.

The second solution is the modern one of *relativism*. I allow my truth to sink to the level at which it becomes just one opinion among many, I examine it as thus wholly detached from myself and decide that it has no more right to exist than any other. One man's opinion, I say, is as likely to be right as another's; I think as I do because I was born in this country and trained in this way, the other man because his background is different from my own. The result is not tolerance, but the discovery that there is really nothing over which anyone need feel at all deeply. If such a position were generally adopted, the result would be a static society. Without the effort of one man to persuade another, progress would cease and stagnation would set in. Nor does anyone really suppose that as between science and magic, democracy and tyranny, there is nothing to choose.

The third solution is that of *communication*. That is to say, because my truth is vital to me, part of my very self, I claim the right to set it before my fellow and to seek to win him for it. At the same time, because I gladly recognise that his truth is vital to him, part of his very self, I urge him to set it before me and am willing to learn from him. So, through the open interchange and frank discussion of what is precious to each of us, we shall hope to be able to arrive in the end at a *common truth*, a shared conviction and not merely a shared item of knowledge. That common truth is the goal which we seek in all our intercourse, and it can only be won as neither of us imposes himself on the other and as neither of us conceals, out of a spurious humility, the truth which has won him.

It was the faith of the last century that free and frank discussion of honestly held convictions would lead in the end to agreement. To be sure, there was something naive about that faith. It assumed conditions of honesty which do not often obtain in this world. An individual or an institution may stand to lose so heavily by the publication of the truth that it only allows a faked version to become known, and the process of discussion is vitiated from the outset. It assumed also an equality between the parties to such discussion which may not obtain in real life. When one of them is the State with all the apparatus of propaganda at its disposal, what chance has the individual against it? Nowadays, too, the tempo of political life is such that the temptation to manufacture public opinion instead of waiting for it to take shape freely may become almost irresistible.

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All these considerations, however, do not invalidate the liberal faith in free discussion, they only show how difficult it is to obtain the conditions under which such discussion will yield a common truth. But what is the alternative? Can we continue indefinitely without a common truth? And is not such a shared conviction, in the very nature of the case, something which can only be reached by persuasion and consent? To reach it, I am not merely permitted to stand for the truth as I see it. I am under an obligation to do so, since otherwise society would lose my contribution. But I recognise that every other person is under the same obligation. I welcome the clash of mind against mind for the sake of that agreement between mind and mind which is the end in view.

This demands of us all, as Robert Birley put it so well in his first Reith Lecture, "a very difficult kind of humility, the readiness to accept the fact that one may be wrong, while still trying to persuade other people that one is right".

The faith of the nineteenth century was too simple at another point. It imagined that the common truth at which we should arrive by the frank encounter of conviction with conviction was a set of agreed propositions. This was, of course, the mistake, so easy at that period, of confusing the truth which is personal with the truth which is matter of common knowledge. The result of that enterprise of communication described above may sometimes be an agreed proposition. But often it will not be that. It will be a deeper understanding of each other's position, an increase in mutual respect, a resolve to continue the combat without trace of personal enmity, a spirit of fellowship which makes co-operation possible even between those who set out from different points, and so on. The common truth may lie beyond any verbal formulation, in a spiritual attitude compounded of the resolute will and the open mind.

FREEDOM AND HUMAN RIGHTS

IT IS particularly appropriate to notice side by side with an inquiry into truth a book that should be welcomed with fervour, namely, the symposium prepared by UNESCO on *Human Rights* (Wingate, 15s.), a work introduced by the French philosopher Jacques Maritain, to which many writers and thinkers have given their views on a matter of pressing importance at this stage.

In 1948 the United Nations Organisation issued a Universal Declaration of Human Rights and this book contains that text in an appendix together with the preparatory comments of those who were invited to express their views. It is not possible to deal in limited space with all the divergent expressions of view. But many will turn to the essay by Boris Tchechko in which he tries to define the conception of the rights of man in the Soviet Union.

This naïve testimony exhibits a desire to escape from reality. "In the U.S.S.R., political liberty is regarded chiefly as the right to break free from a capitalist State, because, in socialist society, the individual has no desire for liberation from the State." This is merely an assertion that in a capitalist state the individual is unfree because of the immoral basis of the society in which he lives, while in Russia the individual does not, or dare not, desire a freedom for himself different from the State's idea of freedom. This is a pernicious doctrine involving total enslavement of the personality and under it one hardly hopes for the development of a vigorous culture.

Nevertheless it is necessary to respect the intentions behind this declaration, and Jacques Maritain points out that if it is not possible to arrive at agreement on the basis of a speculative ideology, it may be possible to obtain this in regard to the basic principles of action which is the immediate concern of the United Nations. This is a book which all who are interested in the future of civilisation will want to read. It touches upon matters vital to the life and security of mankind.

Other contributors to this symposium include Aldous Huxley, Harold Laski, Salvador de Madariaga and the veteran Italian philosopher, Benedetto Croce. Croce states, with obvious force, that agreement is lacking between the two important currents of world opinion—the liberal current and the authoritarian-totalitarian current. Croce does not feel that it is a declaration which is needed now, but a "formal, public and international debate on the necessary principles underlying human dignity and civilisation".

A reading of this volume would seem to suggest that too little regard has been paid to the valuable insights of those thinkers who are religious in attitude, and will judge all human problems in terms of their mystical vision.

E. W. M.

FACTS AND OPINIONS

By G. Randall Jones, B.D.

YEARS ago, the proprietor of a great national newspaper laid down a maxim for the members of his staff, to guide them in all their dealings with the public. It was this: "Facts are sacred; opinion is free". The reporters were there to give a fair and faithful record of the facts, as these emerged from day to day. But the interpretation of the facts as set forth in the comments of the Editor and leader-writers, was left to the discretion of the writers concerned.

That maxim has been honoured in the letter and in the spirit by most of the newspapers which circulate throughout Great Britain. It has been honoured, also, by most foreign newspapers. Recently, however, in certain quarters, a change has come over the scene. In the lands behind the Iron Curtain, the reports which are constantly appearing concerning social conditions in Great Britain bear no recognisable relation to the facts. It isn't just a matter of the interpretation of the facts; it is a question of the facts themselves.

Behind the Iron Curtain, it would seem that the press does not exist to report the facts. It does not set out to build up an explanation of the world-situation based on day-to-day happenings. Rather, it exists to support a special theory, a particular explanation of the world-situation, and it selects its "facts"—or, if need be, manufactures them—in such fashion as to bolster up this theory.

A certain amount of selection of facts is unavoidable, owing to shortage of paper. But unless the selection is made with scrupulous honesty, the total impression which is conveyed may be a false one. And if the so-called "facts" are manufactured, the case is even worse. Yet that is what is happening nowadays. Almost it would seem as if certain once-famous foreign newspapers have adopted as their slogan: "Opinion is sacred; facts are free".

One of the great achievements of the present government in Russia is that it has taken a people which was mainly illiterate, and, within a short period of years, turned it into a people which is mainly literate. That is a very great achievement. Even if we assume that a government of a different political complexion would have done as much in this matter, the fact remains that it is the Communists who have done it. Let them have full credit for this splendid achievement.

But—what is the use of being able to read if what you read is unreliable? What is the use of being able to talk if what you say must be a mere repetition of the party slogans? Can a man be truly literate, in the proper sense of the word, if he is dependent on a censored press?

A Canadian Unitarian, Mr. Leslie Roberts, returned from an extensive news-tour behind the Iron Curtain. He gave a graphic account of how facts are twisted and information is suppressed. One example must suffice. Before leaving the Soviet Union he offered his interpreter a copy of Robert St. John's *The Silent People Speak*, selected because of the warmth the author displays for Tito's people. The book was refused. But next day the young interpreter came to ask if the offer was still open, saying that he would dearly like to have the book. Why this change of front? Simply because in the meantime the young man had made inquiries about St. John's book and discovered that it was not on the Index. (This occurred, of course, before the dispute between Tito and the Cominform.)

We want peace, harmony, good will. Of course we do. The first step towards such a desirable state of affairs involves a whole-hearted return on the part of all peoples, and all leaders of peoples, to the old maxim of the newspaper man: "Facts are sacred; opinions are free."

Stick to the facts, but let them be interpreted in as many different ways as possible. Amid the clash of contending interpretations, truth will emerge. That is the democratic faith.

It follows that no man is to be persecuted, or in any way caused to suffer loss on account of his political or religious opinions. He shall be entitled to give full and free expression to his opinions, whatever they may be, always provided that such expression is not calculated to lead to a breach of the peace. Thus, for example, the Cromwellian pamphlet, "Killing No Murder", would be barred, for its publication was calculated to lead to a breach of the peace; similarly, nowadays, the advocacy of physical force to overthrow a properly-constituted government would be barred. Outside these limits, however, opinion is free.

We thought we had won the battle for freedom of opinion. We know, now, that we were unduly optimistic. "The price of liberty is eternal vigilance". In this year of our Lord, 1949, we may do well to recall something that happened exactly one hundred years ago. An election was taking place, to return a member to the House of Commons for the City of London. There were two candidates. One of them was a Jew, Lionel Rothschild. At first it was thought that he would be returned unopposed, but his Jewish birth had counted against him, and Lord John Manners had been induced to stand in opposition to him.

At the Guildhall on nomination day, Mr. Raikes Currie proposed the nomination of Lionel Rothschild. His speech deserves to be remembered as one of the great testimonies to freedom of opinion. He said: "Gentlemen, we know that in this very spot—almost within these very precincts, age after age, men hated, and tormented, and burnt each other, thinking that they did God service because they differed in their mode of worshipping our common Father from those so persecuted. The dark times rolled on, and at length a voice was heard declaring that conscience should be free. Did some shallow sophist ask, 'Where's the persecution? Have we tortured

Baron Rothschild, mulct him, or shut up his synagogue?' No, but by your votes you have closed up against him that path of that honourable ambition by which the esteem, the confidence, the universal respect of his fellow citizens, was but for your interference opened to him."

It may be added that Rothschild was elected by 6,017 votes to 2,814 for Lord John Manners. But that is a detail. The point is that freedom of opinion, freedom of conscience, won a notable victory in the City of London one hundred years ago. But that victory did not settle the issue. It is not yet settled. It will not be settled until similar victories can be won in the City of Moscow, and in Prague, and in Belgrade, and in Sofia, and in all the capitals of all the nations of earth.

KRISHNAMURTI IN SOUTHAMPTON ROW

By Ernest V. Hayes

IN THE dim sunlight of October mornings (once in the drenching rain) there have been queues waiting to enter the Victoria Hall, off Southampton Row, London, to hear a man who for ten, perhaps for fifteen years, has been absent from England. As a youth, symbolically presented by Annie Besant as the World Teacher, he was considered by the sceptical with some amusement, and the faithful of the Theosophical Society with a sense of dismay. Today, as a man of over fifty, he is himself, and he "has shattered the very rock on which he grew". Those who have read Rom Landau's *God is My Adventure* will at once recall Krishnamurti, whose severance from the occultism in which he was reared was so complete and—to those who have been called "occultasters"—so devastating. The old stalwarts of a rigid Theosophy have not forgotten their amazement of 1927-29 even now; they are in the queue, and they will almost fight for the best places as soon as the doors are opened.

What is the essence of the message that Krishnamurti gives to all who listen, refusing to recognise that Theosophists have any more genuine claim to Truth than Four Square Gospellers, British-Israelites, or Freethinkers? The message is simple (he admits it; he seems puzzled that any should find it difficult or complicated). But the application of it in fullness and sincerity is extremely hard for many who listen. So they tend to say they do not understand him; they are disappointed in him; why is he so extremely cryptic and mystical? In reality, if they would only practise that "constant awareness" of their own activities, without condemnation, approval, or excuse, which he never fails to advise to them, there would be what in the East is called an "Opening of the Doors of the Mind". The doors being shut (perhaps for fear of their neighbours and associates, as once they were shut "for fear of the Jews") nothing that Krishnamurti says, suggests, illuminates, advises, can possibly enter in.

It is not possible in a brief essay like this to more than sketch his approach to life and to human problems. Several books of his talks and discussions have been published; they go out of print with incredible swiftness, so some must be listening to him, but since his message concerns one fundamental thing, one little volume of his talks will generally give the earnest inquirer something to ponder over. These books are not bound in purple silk with gold decorations; just paper covers, and as reasonable in price as can be. No hefty tomes of occultism, mysticism and higher thought, theology, philosophy and metaphysics, will give you one tenth as much as these slender "Talks".

This is how the present writer understands him; he is ready to be corrected by any other on condition that the other man actually *reads* Krishnamurti and does not talk about what some Jolly Old Theosophist may have said about him in 1912 up to 1927.

The problem of the world today is unprecedented in human history; the chaos in the individual and in society is greater than at any other period in human story. It is not purely a religious, political, ethical, racial problem, and we cannot approach it from a religious, economic, or moral attitude alone. There has to be a complete revolution, a complete transformation in every aspect of the individual first and through him in every department of Society. Society is in essence the relationship between you and me. Only a transformation of the inner life of the man—as well as the outer—will bring about a drastic change in relationships. If one responds to this terrific and vast World-Problem as a Christian, a Hindu, or a Materialist, then one does not understand the present challenge; one is only responding according to an old pattern, which is inadequate to meet the situation. Nor will laws, regulations, authorities from without bring about this needed transformation; ideologies will only create further conflicts and confusion. There is a way by which a man can entirely transform himself. It seems a negative way at first, but following Krishnamurti's suggestions, based, he claims, on his own experience, it becomes a Way of Life.

One just faces up to *what is*, not to what one would like it to be; ideals lead away from the Truth; the full, quiet, uncondemning recognition of "what is" brings the Truth, and then "what is" is transformed. Here is a spiritual gem from him: "Truth can only come when the mind is empty, when the mind ceases to create. Then it will come without your invitation. Then it will come as swiftly as the wind and unbeknown. It comes obscurely, not when you are watching, wanting. It is there as sudden as sunlight, as pure as the night; but to receive it, *the heart must be full and the mind empty*. . . ."

On the platform Krishnamurti appears old; he is in his fifties. He appears frail, but I am told he has great powers of endurance, and when not engaged in public work can do a hard day's work. He is a true Sannyasi of India; he owns nothing. Wealth, lands, adoration, were his before he asked for them, and they could be his today had he not thrown them aside. A vast estate in Holland was given back to the nobleman who donated it under the silvery eloquence of Annie Besant and her symbolic presentation of the Coming of the World-Teacher—the Bodhisattva to the Buddhists, the Jagat-Guru to the Hindus, and the Christ to the Christians. But the World Teacher is not a Man, however glorified and potent; it is "the Atma seated deep in every human heart"; "the Christ in you, the hope of glory"; the Buddha of whom it has been said: "Look inward: thou art Buddha". Yet, oh the pity of it! I met one old Theosophist who assured me that as Krishnamurti had refused the job, someone else has been selected and he is coming from Australia within a few years' time! But it is wonderful to know that Krishnamurti, whose name means "The Image or Power of Krishna", is with us now, asking us to a totally new life.

GOETHE AND HUMAN RIGHTS

By E. W. Martin

IN THIS year which sees the celebration of the bi-centenary of Goethe's birth, many tributes have been paid to the variously-talented world-citizen whose universalism was his outstanding characteristic and whose vision penetrated far into the future.

The current issue of the quarterly review *German Life and Letters*, edited by L. A. Willoughby and James Boyd (Blackwell, 7s. 6d.) is a special Goethe number giving a fair and balanced summary of the career and attainments of one who was both poet and writer and painter, novelist, philosopher and statesman. C. P. Magill writes on "Goethe and the Modern World", judiciously pointing out that the orbit of the poet's mind "included great tracts of natural science and he achieved a synthesis of poetic and scientific thought" —anticipating thereby the conclusions of modern writers who found it necessary to indicate whether their own talents led them to deal subjectively with inner vision, or objectively with outer reality. The problem of literature today is concerned with that same problem of workable synthesis.

G. P. Gooch calls Goethe "the most universal of modern men" and in an essay entitled "Goethe the Liberal Conservative" he indulges in the dangerous and not always helpful habit of classification. Too often the preferences of the classifier are seen to colour the nature of the object classified, and one would accept the fact that Goethe was "a mild aristocrat" while the idea that he was a Liberal Conservative is not proven. Barker Fairley seeks to probe into the paradoxical personality of the creative giant, in his contribution—"Goethe—The Man and the Myth".

Perhaps the most valuable contribution in this journal is L. A. Willoughby's essay on "The Living Goethe". "It is as a representative of modern man", says Willoughby, "faced with problems that are still essentially the problems of our time and coping with them more successfully than anyone else whose life is on record, that his inspiration is vital to us today." Goethe was not a democrat, he sought for principles and distrusted opinions. One could compare him in English literature only to Carlyle and Coleridge and it is probably true that his sense of the unity of the whole was greater than that of the two English seers.

There are also essays by L. L. Whyte and Elizabeth Wilkinson and an "Imaginary Conversation" by Edward Sackville-West.

"LOOKING ROUND"

Mostly at Unitarian Affairs

SOME of our readers, listening to the Archbishop of York's talk on the wireless on Friday evening November 12, heard mention of the word Unitarian! The Archbishop said that one of the things that impressed him as an episcopalian was to find in the central position of so many American cities, in the place where the parish church at home would have stood, a large and prominent Unitarian building! Or words to that effect.

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When readers send us their subscriptions from distant lands they frequently add personal notes that are always pleasant to receive. Here is a note recently received from Canada:

More than ever I am becoming persuaded of the creedless faith. During the past year we have moved out of town to a new home (an old stone farmhouse) in the country. We still belong to the church in town and have no intention of transferring our membership to the country. Behind this is the conviction that we do not subscribe to everything our church teaches. We do believe in the good life as taught and the church is the best instrument for goodness that we have. Our slim connection with English Unitarianism comes to mean more to us.

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Some readers will remember Professor Fritz Mattmüller, of Basle, Switzerland. We regret to announce that he has recently died. In 1928 he arranged exchange visits with the Fellowship of Youth. The Rev. Walter Walsh used to take parties of young people to the chalet established by the Professor on Lake Lucerne. A religous liberal, his advocacy of religious freedom, his humanist and pacifist views were stoutly and fearlessly expressed. To promote international goodwill among university students on the Continent, he visited many of the Universities with parties of Swiss students.

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The following is a delayed note from Muriel Hilton:—

One of the congresses for World Federation was held at Hastings in recent years. Sheila Webster and her friend attended our church and after, some of us went to the public meeting which the congress had organized. We expected to find the small hall full, but were amazed to find that apart from the delegates there were scarcely any members of the public present. The meetings had been widely advertised, there were attractive speakers, but the response must have been very disheartening. The people in the town of Sheila Webster's age group were certainly not present, and it seems that lack of enthusiasm for such causes is not confined to those who are no longer young. Is it because there is more disillusionment about today than there was after the first world war where such conferences at least drew in the enthusiastic young?

"INQUIRER."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

WORLD FEDERATION

SIR,—People are neither so good nor so bad as is sometimes made out. Their behaviour ranges from extreme "goodness" towards their personal friends to extreme "badness" towards their national enemies for the time being. The sanction for this differential code of behaviour is conventional rather than moral; and, like other conventions, it can only be altered in the long run by education, using the word in its broadest sense. Those who are working for a federal world government certainly do not ignore the educational problem; but they think it unlikely that "the moral nature of man" will develop *in time* to save the world from the disaster which threatens it. That is why they regard a "change of institutions" as of first importance. By analogy, it is to be hoped that education will ultimately eliminate crime in England; but, in the meantime, few of us would deny the desirability of a police force.—Yours,

Birmingham. *J. H. Austin.*

SIR,—I agree with the Rev. Basil Viney that conscription is a cancer in the side of the Welfare State, but I think that pressure from America would effectively be exerted both to prevent any measure of what we may call socialism being established within the states of any federal union system in which she was the leading power; and also that a system of total war preparations economy would be set up within such a federal union, with the same effect of wrecking any movement toward the establishment of a Welfare State anywhere within it. The unfortunate political conditions of the world at present render such a development, in my view, inevitable.—Yours,

Swansea. *John Jennings.*

TEMPTATION

SIR,—You can't tempt a lion with hay or a horse with flesh. We are tempted therefore, when response is possible and (it would seem) natural. We are indeed tempted all day long, and are frequently consenting, but although the temptation and assent are natural—and, in many cases, good and not harmful—there are some cases in which the assent, if carried too far, may be folly and wrong.

So that a sensible interpretation of this phrase in the Lord's Prayer might be: Do not let us go too far in our assent. Save us from overdoing even the natural thing. That is, of course, assuming we are petitioning some external God who has the right and power to interfere with our free action. Personally, I think that assumption is an impossible one, but your correspondents so far wouldn't agree with me. However, the point of view is safeguarded by the fact (so far quite unnoticed) that in the best Gospel statement it doesn't say "repeat this form" but only "after this manner", so you are at liberty to use whatever variation of the phrase that suits your taste. If space allowed, this interpretation could, of course, be much further elaborated.—Yours,

Exeter. *Donald Fraser.*

UNITARIANS IN THE MIDDLE EAST

SIR,—I have been requested by the Rev. G. G. Sparham, Director of Hibbert Houses in the Middle East, to ask once again through your columns Ministers and others who know of Unitarians who are in, or going to, the Middle East, to write to them and to Mr. Sparham, in order to put them in touch with one another, if in Egypt, or with one of the other Houses, if in Tripolitania or Cyprus.

Hibbert Houses exist to serve Unitarians who are in their neighbourhood as well as to spread Unitarian ideas and perform Unitarian service among members of the Forces outside the denomination.—Yours,

Oliver A. Hughes.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

THE ARRIVAL IN SYDNEY OF THE REVS. J. BUCHANAN AND ADA TONKIN

THE morning of Tuesday, October 3, was a momentous one for Sydney and its Unitarian Church, for it marked the long-awaited arrival from England of the Revs J. Buchanan and Ada Tonkin. The S.S. *Antenor* on which Mr. and Mrs. Tonkin were travelling from England was delayed en route and the journey was completed by rail from Melbourne.

Having met with eager welcomes at our churches in Capetown, Perth, Adelaide and Melbourne, Sydney gave the new minister and his wife no less hearty a reception. Immediately after their arrival, Mr. and Mrs. Tonkin were taken to view the church, and at once expressed their appreciation of its modern and simple beauty.

By the end of the first week Mr. and Mrs. Tonkin had become firm friends of many of the congregation, and the welcome evening on the Saturday enabled the establishment of still more friendships with the new minister. Cordial expressions of welcome were voiced by the President on behalf of the congregation, the Minister Emeritus of the Church, and by representatives of the Committee, the Women's League, and the Unitarian Extension Movement. Several letters of greeting were read including a very fine message from Cairo Street Chapel, Warrington.

The enthusiastic manner with which Mr. and Mrs. Tonkin are approaching their new ministry, together with Mr. Tonkin's impressive Opening Service, leaves us glad in heart and full of confidence for the future.

Women's League: South-East Wales District.—The Autumn Meeting of the South-East Wales District Women's League was held at West Grove Church, Cardiff, on Wednesday, October 12. Eight branches were represented with a total attendance of 75. Mrs. M.

Thomas, Nottage, presided and conducted the Opening Service. Mrs. Thomas referred to the sudden death of the Rev. F. R. Dennis, Minister of the Old Meeting House, Trecynon, Aberdare, and the loss both the Church and the South-East Wales District had sustained through the passing of such a lovable character. The meeting stood in silence in sympathy with Mrs. Dennis and their son, Raymond, who is in South Africa. A warm welcome was extended to Mrs. G. M. Burnett, of Bristol, who gave a very interesting and practical address on "Friendship". A number of members joined in the general discussion, and Mrs. Burnett was given a hearty vote of thanks.

A short Business Meeting followed after which all adjourned to the schoolroom to partake of a generous tea provided by the West Grove friends.

Buxton.—Through the generosity of friends and the strenuous effort of the members the Autumn Fayre held recently realised the target of £150; the gross takings exceeded this figure but it is feared that the net profit will be a little under. The day commenced with a Coffee Party at 11 a.m. with Mrs. J. H. Bounds as hostess, good trading was done and in the afternoon His Worship the Mayor of Buxton occupied the Chair for the opening of the Sale of Work. Alderman T. M. Abraham, J.P., of Macclesfield, was the opener. Freeman W. Goodwin, Chairman of the Congregation, expressed thanks to the visitors. The day concluded with a well patronised Whist Drive and Dance. The Church Sunday Schools were very kindly loaned for the occasion, making it possible to accommodate the 250 people who attended.

Croydon.—On Saturday, November 12, a Welcome Meeting was held to greet the new Minister, Rev. J. P. Chalk and Mrs. Chalk. Rev. J. Kielty expressed the good wishes of the General Assembly and, in the regretted absence through indisposition, of Mrs. S. Martineau, Rev. A. Long spoke on behalf of the L.D.P.A. The Croydon Free Church Council was represented by Rev. A. Bernard Clark (Congregational), who welcomed Mr. Chalk as a neighbour to be, and a message of goodwill was received from the Society of Friends. Dr. Dorothy Tarrant recalled Mr. Chalk's ministry at Wandsworth (1922-29) and Mr. C. J. Marten spoke on behalf of the Croydon congregation. In his reply Mr. Chalk said that he was greatly touched by the friendly greetings and evidences of goodwill.

On Sunday morning, November 13, Mr. Chalk conducted his first Service as Minister. The large vestibule of the blitzed church (the only serviceable portion) was full almost to overflowing. Speaking from the text "O magnify the Lord with me, and let us exalt his name together" (Psalm 34 (3)), Mr. Chalk gave an impressive discourse on the value of corporate worship and the effects which it should have on our daily lives. All were uplifted and encouraged.

MISS MAUDE THORNELY

ALTRINCHAM congregation has lost a very honoured and faithful member in the passing of Miss A. M. M. Thornely, at the age of 81 years. The Thornely family had several branches, and its coat of arms can be seen in the windows of University Hall, 14 Gordon Square. Maude Thornely's branch had been established at Hyde, Cheshire, and her ashes, after cremation, were placed in the family vault at Gee Cross graveyard. Her special interest was music. She sang in the Altrincham choir until less than three years ago, and in 1934 she presented to the Chapel the two-manual electric-actioned organ in memory of her mother. Many years ago she suffered a partial paralysis which left her lame and unable to play the piano. She never complained, but continued to do all that she could independent of help, walking to and from the chapel or into the town rather than take a bus, and attending to her garden which she so much loved. She was always happy to talk about her garden or to give advice about flowers and plants. She was a keen supporter of the Women's League, and was made a Vice-President of the Dunham Road Branch on reaching her 80th birthday. She also served on the Committee of the Manchester Domestic Mission, and was its local treasurer in Altrincham. She was a keen Liberal in politics, and contributed in various ways to many good causes. A Memorial Service was held in Dunham Road Chapel, on Wednesday, November 9, conducted by the Minister. The Domestic Mission was represented at this Service by its Hon. Treasurer, Mr. T. W. Roberts, and the Rev. A. J. Heale.

A. W. V.

MONA M. THOMSON

MONA THOMSON was born in India 31 years ago. Educated in Scotland, she graduated Master of Arts and Bachelor of Education at Glasgow University. Towards the end of the last war she was Secretary of St. Vincent Unitarian Church, Glasgow, fulfilling her duties with marked efficiency. In 1946 she went to Sheffield to work as a psychologist in the Child Guidance Clinic, and became a member of Upper Chapel. A charming and attractive presence mirrored a nature of like calibre. Possessed of a genius for friendship marked by unshakeable loyalty, she was never happier than when doing concrete services for her friends. Indeed, service was the keynote of her life; and many are the little children in whose hearts and minds she will have her abode. She knew how to share good fortune, and how to withstand misfortune. The last three months of her life were singularly distressing, but her patience, cheerfulness and delicious wit never failed her. In a number of lives she leaves a gap and an ache beyond the power of words. Mona graced this parched and dusty world for such a brief period, yet, as one who knew her well remarked at the Services in Glasgow and Sheffield, she had already achieved such richness of being, that, if this earthly life be but a training ground, then, within the limits of her nature, her training was complete. With grief, lit by immeasurable gratitude, those who loved her bid her "bon voyage".

G. S. W.

CALENDAR

SUNDAY, November 20th

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New Street Meeting House, 11, Mr. R. H. SALTAU.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church. Rosemary Street, 11.30 and 7, Rev. Dr. R. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN DENCE.
BILLINGSHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Miss JOYCE HAZELHURST.
BIRMINGHAM, Ch. of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. A. CLARK.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. BENTON.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. IRWIN HODGSON.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30. Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. H. J. ROSSINGTON.
BRADFORD, Broadway Av., 6.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 6.30, Mrs. ANDERSON. No Morning Service.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Road, 11, Mr. J. REECE WALKER, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 3, PASTOR J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. MAW.
BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT L. JOHNSON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. HAROLD GORE.
BUXTON, Hartington Rd., 11.15 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Br. ERIC RAMAGE.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesey Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11, Supply, 6.30, Rev. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Supply.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle, Buckhead Orchestral Society.
GLOSSOP, Fitzalan St., 2.30 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30. Rev. B. L. GOLLAND.
GODALMING, Meadrow Chapel, 3.15, Family Worship.
GUILDFORD, Ward Street Church, 11.15, Mr. I. W. BOND.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.

HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
HINDLEY, Presbyterian Church, off Market St., 10.45, Mr. BOWDEN, 6.30, Rev. A. SMITH.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, ——.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. T. GREGORY.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Mr. W. T. MACCALL.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. R. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. ERIC PRICE.
LONDON, Bell St., Edgware Rd., 6, St., Rev. WALTER LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. FRANK LEWIS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Special Service, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. JOHN KIELTY.
LONDON, Ilford, High Rd., 6.30, Rev. T. L. JONES.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. J. HINKINS,
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11 Rev. V. FOX. 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. C. K. KENWAY.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. WILL HAYES.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. JOHN KIELTY.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Rd., 11, Miss HELEN WATTS.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1., Rev. F. HANKINSON.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. Nov. 20, Rev. E. D. DAVIES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. ERIC RAMAGE.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. J. H. SMITH.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. W. HILL WARDING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Supply.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45, and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton, Un. Cross Lane, 6.30, Mr. F. G. MASON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Student U.C.M.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Supply.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see LANCASTER.
MOSSLEY HAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Mr. CARN.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45, 2.30, and 6, Anniversary Services, Rev. F. COTTIER.
OXFORD, Manchester College Chapel, 11.30, Rev. G. J. G. GRIEVE.

PARK LANE CHAPEL, near Wigan, 11, Rev. F. KENWORTHY, 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. J. EVANS, Choir Reunion.

SALE, Atkinson Rd., 11, Mr. E. HARGREAVES.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. GRACE MEWHORT.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11, Mr. J. FAIRHURST, Mr. A. GRAVES. 6.30, Supply.
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6, Mr. E. J. L. BISSON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Miss M. GRIFFITHS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Boundary Rd., St. Helen Workshops for the Blind, 6.30, Supply.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. BASIL VINEY, Free Christian Meeting House, Pennard, 11, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Supply.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Supply.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

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THE LINDSEY PRESS

Ideas for Christmas Gifts

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MARTEN.—On October 9 to John Maclear and Mary Hillier Marten, of Ness Valley, Clevedon, New Zealand, a daughter.

DEATHS

COX.—On November 8, 1949, at Kendal, Miss Margaret Maud Cox, of Freshfield, Lancs., aged 89. Cremation at Anfield Crematorium, Liverpool, on Saturday, November 12.

LEONARD.—On November 5, at 208 Westbourne Avenue, Hull, Harry, aged 65, youngest son of the late W. G. and Lelia Leonard. Service at Park Street Church.

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